

REASONS *and* RULES *for rejoicing on the Annual Returns of the First of* AUGUST.

I N A
S E R M O N

Preached at

Little St. *HELENS*,

U P O N T H E

First Day of AUGUST, 1729.

T O T H E

SOCIETY which support the
LORD'S DAY Morning Lecture there.

By *DANIEL MAYO*, M.A.

Published at the Request of the SOCIETY.

L O N D O N:

Printed for RICHARD FORD, at the *Angel* in
the *Poultry*, near *Stocks-Market*. MDCCXXIX.

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on the annual Return of the High
of August

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THE
DEDICATION.

TO THE
SOCIETY that support the
LORD'S DAY Morning Lecture
at Little St. Helens.

GENTLEMEN,

THIS SERMON, which was
preached at Your Desire, with
a more particular View to Your
Benefit, and which is made
more publick, at Your Request,
with a Design to encourage others, if not
to join with You, yet, to afford You some
Assistance, may be claimed by You as Your
own; therefore I thus present it to You.

The DEDICATION.

Your Zeal and Care for the Sanctification of the Sabbath, which was made for Man, by encouraging the publick Worship of God on that Part of this holy Day, which most People spend or lose in Sleep on their Beds, is very commendable; I hope, however, You do not think this will excuse Your Non-Attendance upon God's Ordinances on the other Parts of the Day, wherein Christians assemble together, in as great Numbers as they can, most solemnly to pay their Homage to their Maker, Preserver and Ruler, and to celebrate the high Praises due to our REDEEMER. Nor do I suppose You will take it amiss that I give You the Exhortations and Advice following.

I. Do not think it is sufficient that You attend upon the publick Worship of God on the Lord's Day, with the Neglect of private Worship in the Families to which You belong, or the secret Exercises of Religion and Devotion in the Closet. I am perswaded the visible Decay of true Piety amongst Us, and the little good Effect of publick Ordinances, is greatly owing to the Neglect of Family Religion, and the Duties to be performed in the Closet.

II.

THE DEDICATION.

II. Do not content Your selves with performing both publick and private Exercises of Religion, only on the Lord's Day. We cannot live one Day without God's Care, let Us not spend one Day without his Fear and Worship. And, if it be a reasonable thing that a seventh Part of our Time should be spent in the more immediate Service of God, and for the Advantage of our immortal Souls, why may we not resolve with our selves to take so many Hours of working Days, and employ them in religious Exercises, as the Necessities of our Bodies, or worldly or domestick Affairs, call for on the Day of sacred Rest?

III. Beware of thinking, (or acting as if You thought) that the Performance of religious Duties, would atone for the Neglect of, or dispense with the Obligation to moral and relative Duties. These Duties last mentioned are as truly commanded of God, as that we should pray to him, or praise him. They are necessary not only for the Peace and good Order of this World, and the Welfare of greater and lesser Societies therein, but are likewise requisite to secure the Reputation of a Profession of Religion, and to render such Profession sincere: We must deny Ungodliness and worldly Lusts, and must live soberly and righteously in
this

THE DEDICATION.

this present World, as well as godly, if we would with Comfort expect the blessed Hope and glorious Appearing of the great God and our Saviour Jesus Christ.

IV. Remember, when You have done all, You are unprofitable Servants, and have done no more than was Your Duty to do; wherefore there can be no Pretence of Merit: For the Iniquities of Your holy Things, for Your Neglects of Duty, and Negligence in Duty, as well as for Your evil Actions, You need a free Pardon, which only can be obtained upon Repentance by Faith in the Blood of Christ. When, therefore, You have done the most, and done Your best, wholly rely upon the Mercy of God through the Merits of Christ, as if You had done nothing that is good, or nothing but what is evil all Your Days.

That a Divine Blessing may attend all the good Designs of Your Society, and the Lecture You support; and that every one of You may prosper in this World, and do much Good, and be for ever happy in that World which is to come, is the Prayer of,

Your Servant,

For JESUS his Sake,

DANIEL MAYO.



PSALM cxviii. 24.

*This is the Day which the Lord
bath made: We will rejoyce and
be glad in it.*

THE Apostle James exhorteth us to take the Prophets for our Example of suffering Affliction and of Patience; and we ought to imitate their good Behaviour in the Time of Prosperity. Among whom, none is more worthy of our Consideration than the Royal Prophet, who penned this Psalm. He was a Man after God's own Heart, and an eminent Type of Christ in his Sufferings and Exaltation. We find this holy Man, when his Sorrows were multiplied, pouring out his Heart before God, and placing his Trust in him; And when he was at any time delivered from his Enemies, and favoured by divine Providence, exciting

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ting his own Soul to great Thankfulness, and calling upon others to join with him in his Joy, and singing Praises unto God. This Psalm begins and ends with these memorable Words, *O give Thanks unto the Lord, for he is good; because his Mercy endureth for ever*; Which, as it is thought, was composed by *David*, soon after his happy Settlement on the Throne of all *Judah and Israel*; and more particularly upon Occasion of his bringing the Ark from the House of *Obed-edom* to his own City, which was done with great Solemnity and Joy, as we read in *2 Sam. Chap. vi.*

This was the Day which *the Lord had made*, either by his Appointment, or with his Allowance and Approbation, for commemorating and celebrating that marvellous Work of his, mentioned in the preceding Verses; *The Stone which the Builders refused, was become the head Stone of the Corner*. In some Sense, every Day is what the Lord hath made; for as we read, *Psal. lxxiv. 16. The Day is thine, the Night also is thine; thou hast prepared the Light and the Sun*: And therefore let us resolve, as the Psalmist doth, *Psal. cxlv. 2. Every Day will I bless thee, and I will praise thy Name for ever and ever*. But more espe-

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especially on those Days when we commemorate the great and marvellous Work of God, which my Text refers to, or any that may be like it: we should make *David's Words* our own, and say, *This is the Day which the Lord hath made; we will rejoyce and be glad in it.* And that we may do so with Understanding and Profit at this time,

I. I will enquire what Day the Psalmist means in my Text, or what great and wonderful Work of God he doth remember with rejoycing.

II. I will enquire how far we are concerned in that glorious Work of God, or any other like it, to be celebrated by us with Joy.

III. I will enquire what Joy and Gladness the wonderful Works of God do call for.

I begin,

I. *First*, with enquiring what Day the Psalmist means in my Text, or what great and wonderful Work of God *David* doth remember with rejoycing. And 'tis evident he rejoiceth in that Work of God which he could not think on without Wonder and Pleasure, *That the Stone which the Build-*

B

ders

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ders refused, was become the head Stone of the Corner. Which Words are metaphorical, and to be considered as partly historical of what was then past, and partly prophetic of what was then to come.

It is evident the Expression is *metaphorical*, and, as will appear, very apt and elegant. The Common-wealth of *Israel*, and the Church of God, are, in this Metaphor, to be considered as a Building, in which there are not only several Stones, or Materials, to be collected and placed together, by some Persons here called the Builders; but it is requisite there should be some principal or corner Stone, that should unite the several Parts of the Building, and be for the Support, as well as the Beauty, of the whole. Now, whereas the Princes and Priests, and principal Men concerned in the building up the Common-wealth of *Israel*, or the Church of God, had rejected him that was designed, and qualified to cement and establish this Building; God, with his own Hand, had exalted him, and made him to be the chief corner Stone.

The Expression being thus stript of the Metaphor, may be considered as *historical*, and so it signifies that great Work of God,

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God, in fixing *David* upon the Throne of all *Judah* and *Israel*; notwithstanding the Opposition that was made thereto by many principal Men, who should have been as Builders in that Common-wealth, both before and after the Death of King *Saul*. We learn, from the sacred History, that *David's* Succession to the Kingdom of *Israel* was appointed of God, and assured to him by *Samuel's* anointing him during the Life of *Saul*; but, for a long time, he was more likely to lose his Life by the Hands of his Enemies, than to gain a Crown: Many Attempts were made to defeat his Succession, and the happy Settlement of the Crown upon him and his Family; he was thought, by the principal Men of the Kingdom, to be a mean Person; he was loaded with Reproaches. Multitudes were attached not only to the Person, but also to the Family of King *Saul*.

Upon the Death of *Saul*, it is true, the Men of *Judah* assembled together at *Hebron*, and, as was their Duty and Interest, did anoint *David* for their King, and faithfully adhered to him in the Civil Wars and Dissentions that continued for a long time afterwards. For *Abner*, who was Captain of *Saul's* Army, set up one

of *Saul's* Sons to be King, who was owned by several Tribes of *Israel*. And, as the sacred Historian tells us, there was long War between the House of *Saul* and the House of *David*, till at length, upon the Death of *Abner*, and of *Ish-boseth*, the Pretender to *David's* Crown, the Men of *Israel* came also to *Hebron*, and there they anointed *David* for their King, as the Men of *Judah* had done before; and so he was King over all *Judah* and *Israel*, by which Means the miserably divided and distracted Kingdom was in Peace; all Differences were composed, and, like a well compacted Building, did flourish. For *David* reigned over all *Israel* three and thirty Years; and he fed them according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands, Psal. lxxviii. 72.

This was the joyful Event that is historically referred to in the Expression under Consideration; and the Day when this happen'd, or which was celebrated in Commemoration of it, is the Day which the Lord had made, and in which it was but right and fit that *David*, and all *Israel*, should rejoice and be glad.

But, as I said, these Words, *The Stone which the Builders refused, is become the head*

head Stone of the Corner, are propheticall of what was then to come, but now is, long since, past; and so they speak of the Exaltation of the Son of David, the King of Israel, in the most glorious Sense; namely, our Lord Jesus Christ; to whom God hath given the Throne of his Father David, who shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End. For, as St. Peter, upon the memorable Day of Pentecost, when under Inspiration of the Holy Ghost, declared, David being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up the Messias to sit on his Throne: He seeing this before, spoke of the Resurrection of Christ, in the Words of the xvith Psalm, then quoted by the Apostle. And we have the same Reason to say, that in these Words of David, in the cxviiith Psalm, he spoke of the Resurrection or Exaltation of Christ. For the same Apostle doth apply these Words to our blessed Saviour, 1 Pet. ii. 7. The Stone which the Builders disallowed, the same is made the Head of the Corner, referring also to another Prophecy of the Messias, Isai. xxviii. 16. Behold, I lay in Sion a chief Corner
Stone.

Stone, elect, precious; and he that believeth in him shall not be confounded. And, before the writing of this Epistle, he told the Rulers of the Jews, in express Words, *Acts iv. 11.* speaking of *Jesus of Nazareth*, whom they crucified, and whom God raised up; *This is the Stone which was set at nought by you Builders, which is become the Head of the Corner;* and thus speaking, he said, as his Lord and Master had done before, *Mark xii. 10.*

And as we should principally regard this propheticall Sense of *David's* Words, for so they denote the most wonderful and joyfull Work of God, which his own Almighty Arm has wrought, so the Words do much more properly and fully agree to our Lord *Jesus Christ* than to *David*. He was, indeed, despised and rejected of Men; against him whom God had appointed, and, by the most firm Decree, had set as King upon his holy Hill of *Zion*, and to whom he had given the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession, against him, I say, both *Herod* and *Pontius Pilate*, with the *Gentiles*, and the People of *Israel*, were gathered together. Him they rejected as a Blasphemer against
God,

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God, and Deceiver of Men; as an Enemy to *Moses*, and Friend to Sinners, and accounted worthy not only to be thrown aside, but broken in Pieces, and therefore, by wicked Hands, they crucified and slew him: But this same Jesus hath God raised from the Dead, and exalted him to be a Prince and a Saviour, and set ^{Eph. i. 20} him at his own Right Hand in the heavenly ^{21, 22.} Places, far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come: And hath put all Things under his Feet, and gave him to be Head over all Things to the Church, which is now united under him; who hath made both Jew and Gentile one, and hath broken down the Wall of ^{Chap. ii.} Partition between us. ^{14.} This was, indeed, the Lord's doing, and is a just Occasion for constant Admiration, and everlasting Joy and Thankfulness.

II. I am next to enquire how far we are concerned in this glorious Work of God, or any other like it, to be celebrated by us with Joy. And as to the Exaltation of our Lord Jesus Christ to the Throne of his Father *David*, it is evident, we are as much

concerned therein, as *David* and the People of *Israel* were, and should commemorate that, and celebrate the divine Praises on account thereof, with equal or with greater Joy, because now the glorious Event, which *David* prophesied of, is come to pass, and the Blessings of the Messiah's Reign we do more abundantly share in. *David* only saw Christ's Day afar off, and was glad, he and other Prophets did prophesy of that Grace which is come to us. We live in Gospel Days, and should rejoice and be glad in a Saviour, and the great Salvation by him every Day, not only *one* Day in a Year, on which it is supposed he was born, or did rise from the Dead, or the like, but all the Days of our Lives, and more especially *one* Day every Week, even that Day, which in Scripture-Language is emphatically called the *Lord's-Day*; I mean the first Day of the Week, on which our Lord rose from the Dead. And of that Day in particular we may say, *It is the Day which the Lord hath made, we will rejoice and be glad in it.* The great Work of the Lord's-Day, or Christian Sabbath, is to celebrate with Joy the wonderful Work of God in our Redemption by Jesus Christ, and to endeavour

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your that we may share in the Blessings of his glorious Reign. This Day should be distinguished from other Days by religious Exercises, and especially in Praise and Thanksgiving, with holy Joy.

On these sacred and joyful Festivals, we should think upon the Wonders of Christ's Resurrection from the Dead, and especially admire and delight in this, that he was raised for our Justification, and is released from Prison and from Judgment as a publick Person, and Surety of the Covenant; and that he is invested with all Power to give eternal Life to as many as he will. We should rejoyce and be glad in the Thought of Christ's Honour, who for our sakes was humbled so low, and in the vast Advantages the World receiveth from his Government, and the Church obtains by his being the Head of the Corner. From him we receive Beauty and Stability, and all kind of Perfection, let us then preserve our Union with him, and by means thereof, greater Union among our selves. What pity is it, that when our exalted Redeemer hath united into one Body *Jews* and *Gentiles*, that the Members of his Body, the Church, should be at so much variance; and that, about Things which are far remote from the Founda-

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dation,

dation. Uniformity in Opinion, and Mode of Worship, and Circumstantial of Religion, is not to be expected in this present State, nor, perhaps, is this so desirable as some may imagine; but Unity in Affections may and should nevertheless be carefully maintained and cherished, and where there is this Harmony, we may all of us rejoyce in our King.

It were easy and might be profitable to enlarge on this Cause of Rejoycing and Gladness, the Exaltation of our Redeemer, which is common to all good Christians; but I would lay hold upon this Opportunity to speak by way of Accommodation or Allusion to the other Sense of *David's Words*, and mention the Causes we *British Protestants* have to say of this or some other Days: *It is the Day the Lord hath made, we will rejoyce and be glad in it.*

Pfal. xliv. 1. *We have heard with our Ears, our Fathers have told us, what Works God did in their days in the times of old; and with our own Eyes we have seen the marvellous*

Pf. cxxvi. 2, 3. *Works of the most High. Our Mouths have been filled with laughter, and our Tongues with singing, when the avowed Enemies of our Religion and Nation have been forced to say, the Lord hath done great*

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great things for them. And we have said, the Lord hath done great Things for us, whereof we are glad.

Ever memorable is that Day when God Nov. 17. 1558. put a Period to the bloody Reign of Popish Queen Mary, and set upon the Throne of these Kingdoms, the renowned Queen Elizabeth, the Wonder of her Sex and Age, and used her as a happy Instrument to establish the Protestant Religion amongst us; and to humble the haughty Monarch of Spain, who, at that Time, was the great Enemy of the Protestant Religion, and Disturber of the Peace of Europe.

Nor should we forget that Festival among Britons, which is like the Feast of Nov. 5. 1605. Purim among the Jews; a Day, that by a kind and wonderful Providence, was Esther ix. 22. turned from Sorrow to Joy, from mourning into a good Day, a Day of Feasting and Joy, and of sending Portions one to another, and Gifts to the Poor.

Nor will I omit the mentioning another Day, when, by a wonderful Providence, there was a Restoration of the ancient Form of Government in this Nation, after the Overthrow of our happy Constitution, and several Years of great Confusion: Though it is true that our May 29. 1660.

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Joy at the remembrance of this is greatly damp'd, when we consider the Flood of Impiety and Debauchery that came in with the restored King; and the ungrateful as well as unjust Usage of those who had a great Hand in the Restoration, and those arbitrary Measures which were taken under the Influence of *Popish* Counsels in that and the succeeding Reign, which made the Revolution necessary, which happened in the ever memorable Year 1688.

Feb. 13.
1688.

Concerning this glorious and happy Revolution, we may truly say, *It was the Lord's doing, and marvellous in our Eyes*: And how joyful to all true Protestants and Britons was that Day, when in pursuance of the Resolution of the Lords and Commons ("that King James II. having endeavoured to subvert the Constitution of the Kingdom, by breaking the original Contract between King and People: and by the Advice of Jesuits and other wicked Persons, having violated the fundamental Laws, and withdrawn himself out of the Kingdom, hath abdicated the Government, and that the Throne is thereby vacant) WILLIAM and MARY were solemnly proclaimed King and Queen of England, France and Ireland. Lastly,

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Lastly, The Day wherein the Settlement August 1:
1714
of the *Protestant Succession* took Effect in the
Accession of his late Majesty K. GEORGE I.
to the Throne, should ever be remem-
bered by *Britons* with Joy, not only on
account of the many Blessings we en-
joyed under his Reign, but from the Con-
sideration of the Wonder of divine Provi-
dence in defeating all the Designs of those
who endeavoured to frustrate that happy
Settlement of the Succession of the Crown
in the Protestant Line, which was made
by *Act of Parliament* but a few Hours
before the Death of King WILLIAM,
who had been our Deliverer from *Pöpery*
and *Slavery*.

And when we consider the many vile
Attempts that were made to set aside this
Succession in favour of an abjured Pre-
tender, who may be called *Ishbosheth* (or
the Son of Shame) though it is very
doubtful who was his Father, we may as
truly say of King George as of King Da-
vid, He was the Stone which the Builders
refused, and is become the head Stone
of the Corner by the Lord's doing, which
is marvellous in our Eyes: This then is
the Day the Lord hath made, and upon
the *Annual Returns* of this *first Day of*
August, let us rejoyce and be glad. We
Pro-

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Protestant Dissenters have a particular Reason to remember this very Day, on which, under pretence of preventing Schism in the Church, Children were in some sense to be separated from their Parents, or brought up in Ignorance; the natural Right of Parents to educate their Children in the way they thought best being denied to them. It might seem tedious to some, and it is needless, I hope, to most or all of you, to reckon up the many Causes of Joy on this happy Day, by reason of the numerous Blessings of the Reign of his late Majesty of glorious and happy Memory, these of his now most excellent Majesty King GEORGE II. with the happy Prospect of future Blessings from the several Branches of this Illustrious Family. It remains therefore,

III. That I shew you what Joy and Gladness these wonderful Works of God do call for.

We will, said the Psalmist, *rejoyce and be glad*, which may denote the inward Pleasure and Satisfaction of a thankful Soul for Benefits bestowed, together with outward Evidences or Expressions thereof. And accordingly we find how *David* did express his Joy when he brought up the
the

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the Ark to his own City, both in a religious Manner with Sacrifices and Blessing the Lord, and in liberal Distributions to the People; and no doubt there was Feasting and Mirth in his own Palace.

Our Joy or Rejoycing may properly be distinguished thus. It is either Natural or Spiritual. By *natural* Joy, I mean that which ariseth from the Sense of natural Benefits or temporal good Things bestowed upon us by the good Providence of God; and the usual Way of expressing this, is by *Feasting and Mirth*, as you know how the Joy of the Prodigal's Father, at his Return, is represented *Luke xv.* and how the *Jews* expressed their Joy at their Deliverance from *Haman's* Conspiracy, by *Feasting and sending Portions one to another, and Gifts to the Poor*; *Ester ix.*

By *spiritual* Joy, I mean that which ariseth from the Sense or Hope of spiritual Blessings bestowed on us by the free Grace and Mercy of our God; and as these are the greatest and best of Blessings, they call for our greatest Joy; and we should be exceeding glad, or we cannot exceed in our Joy on account of these: and the proper Way to signify this Joy is by religious Exercises, such as Praise and Thanksgiving to God, and humble Prayer to him,

by

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by offering up these spiritual Sacrifices,
acceptable through *Jesus Christ*.

From the Consideration of the foregoing Premisses, let us therefore this Day rejoyce and be glad with a *spiritual Joy*, on account of the Exaltation of our blessed Redeemer, and that compleat Redemption and Salvation we have or do hope for from him. I grant this is the peculiar *Work of the Lord's-Day*, but it is fitly done every Day, especially when we hear of or think upon this marvellous Work of the Lord. This is the Foundation of all the other Benefits spiritual or temporal which we enjoy; say then with Thankfulness, as the blessed *Virgin* did, *My Soul doth magnify the Lord, and my Spirit hath rejoyced in God my Saviour*. And as *Zacharias* did, *Blessed be the Lord God of Israel, for he hath visited and redeemed his People, and hath raised up a Horn of Salvation for us in the House of his Servant David, as he spake by the Mouth of his holy Prophets, which have been since the World began*. And as *St. Paul* writes, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ*. And let us not content our selves with offering up to God the *Fruit of our Lips*, but be more fruitful in

Luke i.
46, 47.

v. 68, 69,
70.

Eph. i. 3.

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all acts of Obedience in our holy Lives, Pfal. l. 13.
remembring he only doth offer Praise so as
to glorify God, *who ordereth his Converse-*
tion aright, and to him will God shew his
Salvation.

Let us also upon this Day conceive and
express our *natural* Joy; for it is meet that
we should rejoyce and be glad; on account
of the many national Blessings we in this
happy Island do enjoy; and while the E-
nemies of the present Government (who
are Enemies of our happy Constitution,
and of our Religion and Liberty) do
repine and fret in vain, let the *First of*
August ever be with us a Joyful and a
Festival Day.

Only be careful, that this your Joy and
Gladness be regulated and moderated in
the following Manner.

1. Let the Whole of your Deportment
be under the Influence of religious Prin-
ciples and Rules.

It is a great Mistake, if we think that
Religion and Godliness is an Enemy to se-
rious Chearfulness and natural Joy; on the
contrary, it is the greatest Friend to it, and
none have so much reason to rejoyce at all
Times, and take the Comfort of tempo-
ral Blessings, as those that truly fear and
love God; Religion indeed will regu-
late

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late and moderate our Joys as well as our Sorrows.

When therefore you are delighted with any outward or worldly Prosperity, be not unwilling to admit a serious and religious Thought to come into your Minds, nor to hear a Word spoken, that may put a Stop to such foolish Jestings as is not convenient. Be careful to regard the good Providence of God, that giveth you all Things richly to enjoy, and remember your Day of Prosperity is what the Lord hath made; do not therefore forget him, nor ascribe too much to your selves, or to any second Causes: Think also of the happy Difference which God hath made between you and many others, who are very miserable here, and are like to be more miserable in another World. By the joyful Sense and Experience of God's Goodness for Time past and at present, be encouraged to hope and trust in him for the Time to come; remember, Distrust is a Sign of Ingratitude. Be sure you always remember that the Eye of God is upon you, as a Witness of all your Actions, who will one Day call you to an Account. Remember the Advice of Solomon given to young Men, and which Persons of all Ages should consider, Eccl. xi. 9. *Rejoyce, and let thy Heart cheer thee, and walk in the*

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the Ways of thy Heart, and in the Sight of thine Eyes: But know thou that for all these Things, God will bring thee into Judgment.

In a very particular Manner be careful to do nothing on the *Lord's-day* that will hinder the Performance of religious Duties or Exercises, or the good Effect of God's Ordinances of Worship. Such worldly Employments and Recreations, such Feasting and Mirth as may be lawful on other Days, are, if not unlawful, yet very inexpedient, upon this *holy Day*, were it only for this Reason, they will detain you from God's Courts, or divert you from the publick and private Exercises of Religion, or hinder the good Effect of that little which is done (perhaps in a wretched Manner) in God's Service. Experience will verify the Observation, that vital Religion and practical Godliness will more or less thrive or decay in Persons, and Families, and Nations, as this Christian Sabbath is more or less strictly and conscientiously observed with religious Care*.

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In

* Memorable are the Words of the Venerable Lord Chief Justice *Hales*, in his Directions to his Children for keeping the *Lord's Day* †. "I have by long and sound Experience found, that the due Observance of this Day, and
" of

† *Contemplations Moral and Divine*, Part I.

In a Word, when you are most inclined to indulge to natural Joy on account of temporal Blessings, take heed of every thing that may be prejudicial to your spiritual Joy, and make the one not only subordinate but also subservient to the other.

2. In your Feasting and Mirth upon any Day of rejoicing, beware of Intemperance and Immodesty.

It is our blessed Saviour's Caution, to
 Luke xxi. *take heed lest our Hearts are overcharged*
 34- *with surfitting and drunkenness, at any time;* and there are some Seasons when we should more especially be upon our Guard. It is St. Paul's Exhortations, that we
 Rom. xiii. *should do well to remember, to walk ho-*
 13- *nestly as in the Day; not in Rioting and*

" of the Duties of it, have been of singular Comfort and
 " Advantage to me; and I doubt not but it will prove
 " so to you. God Almighty is the Lord of our Time,
 " and lends it to us; and as it is but just we should consecrate this part of that Time to him; so I have found by
 " a strict and diligent Observation, that a due Observation
 " of the Duty of this Day, hath ever had joyned to it, a
 " Blessing upon the rest of my Time; and the Week that hath
 " been so begun, hath been prosperous to me: and on the
 " other side, when I have been negligent of the Duties of
 " this Day, the rest of the Week hath been unsuccessful and
 " unhappy to my own secular Employments; so that I
 " could easily make an Estimate of my Successes in my own
 " secular Employments the Week following, by the Manner of my passing of this Day: And this I do not write
 " lightly or inconsiderately, but upon a long and sound
 " Observation and Experience.

Drunken-

Rejoycing on the First of August.

29

Drunkennes, nat in Gbambering and Wantonnes;—and to make no provision for the Flesh to fulfill the Lusts thereof.

St. Peter saith the Gentiles walked in¹ Pet. iv. Lasciviousness, Lusts, excess of Wine, Revelings, Banquettings, and abominable Idolatries, which Things they were guilty of upon Festivals appointed in Honour to their false Gods: How heinous must the Sin of one called a Christian be, by such evil Actions, to observe any Festival Day or Time in commemoration of the Birth or Resurrection of the Holy Jesus, or the wonderful Descent of the Holy Ghost; or in other Words after this manner, to keep *Christmast, or Easter, or Whitsuntide.*

The Apostle Jude speaks of some, who^{Ver. 12.} in their Feasts of Charity, did feed themselves without fear; and it is much to be lamented, that amongst us there is so little Fear or Caution in eating or drinking on our Rejoycing Days, for publick or private Benefits. The vile Custom of compelling Persons to drink more than they are willing or inclined to do, I hope is much laid aside, but I wish that Mens own Inclinations were by themselves more restrain'd, and that when in Complaisance to the Company, or Compliment to others, they wish them Health, they would consult

sult the Welfare of their own Souls and Bodies more than sometimes they do.

Feasting is sometimes accompanied with Mirth in mixed Company of different Sexes, where great Care should be used to avoid all lascivious Discourse and Actions, as well as Intemperance or sinful Excess, otherwise carnal Mirth will prove no better than Madness, and *the End thereof will be Heaviness*, Prov. xiv.

13.

3. Let your Joy and Gladness be accompanied with great good Will towards all Men, and with Acts of Liberality and Charity.

The Heart is dilated with Joy, and when we are most thankful to God, and rejoycing with one another, there should be no Envy nor Ill-will towards any in our Hearts, no Grudgings or evil Surmises, no Malice or Revenge against those that are, or we suppose to be our Enemies, much less should there be want of Love among Brethren. Let us be open hearted and open handed to the Poor, and when, like the *Jews* of old at their Feast of

Esther ix.
22.

Purim, we send Portions to one another, or feast together with Joy, let us also *send Gifts to the Poor*.

It was a heavy Charge against some of old, and a Woe is denounced against them, *They drank Wine in Bowls, but were not* Amos vi. *grieved for the Affliction of Joseph.* Many^{6.} I fear have a sad Account to give for wasting very much in their Luxury and Excess, and at the same time have no Pity on the Poor that are ready to perish.

While we rejoyce and are glad that we enjoy the Gospel, pity and pray for them who never heard the joyful Sound; while we rejoyce in our Liberties Sacred and Civil, pity and pray for them that are in Slavery of Soul and Body; and forget not our suffering Protestant Brethren abroad.

Cheerfully relieve the outward Necessities of those that are Poor with your liberal Alms, and do what you can for the Welfare of their Souls, by giving them Bibles and other good Books; and there is one thing I have now to recommend to your Consideration, namely, that you would contribute to the Support of the Lecture in this Place, upon the *Lord's-Day* in the Morning at Seven a Clock. It is the only one of this kind among Dissenters in the City, and what hath been, I doubt not, of great Advantage unto many. But to conclude,

10. 4. *Lastly, At all Times live up to this Character of true Christians, They do re-*
 Phil. iii. 3. *joyce in CHRIST JESUS, in him that is the Head Stone of the Corner. We should glory in his Cross, and greatly rejoyce in that he is crowned with Glory. We should be thankful to him for his Grace, and bless God for him as the unspeakable Gift. And know, that whatsoever we do with divine Approbation and Acceptance, whether in Word or Deed, must all be done in the Name of the Lord Jesus, giving thanks unto God, and the Father, by him.*
 Coloss. iii. 17. *By him therefore let us offer the Sacrifice of Praise unto God continually, that is, the Fruit of our Lips, giving thanks to (or confessing) his Name. And to do good, and to*
 Heb. xiii. 15, 16. *communicate, forget not, for with such Sacrifices God is well pleased.*

This is the first of the three
 reasons which I have given
 to prove that the Lord Jesus
 is the Head Stone of the Corner.
 The second is, that he is the
 Corner Stone, because he is
 the Foundation of the Church.
 The third is, that he is the
 Head of the Church, because
 he is the Author of her life.
 These three reasons are
 sufficient to prove that the
 Lord Jesus is the Head Stone
 of the Corner.